

TREATISE OF FAITH,
CHURCH COVENANT
— AND —
CHURCH DIRECTORY
— OF THE —
Free Christian Baptists
— OF —
NEW BRUNSWICK.

J. & A. McMILLAN,
98 PRINCE WILLIAM STREET,
1889.

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TREATISE OF FAITH.

CHAPTER I.

BEING AND ATTRIBUTES OF GOD.

THE SCRIPTURES teach that there is only one true and living God,¹ who is a Spirit,² self-existent,³ eternal,⁴ immutable,⁵ omnipresent,⁶ omniscient,⁷ omnipotent,⁸ independent,⁹ good,¹⁰ wise,¹¹ holy,¹² just¹³ and merciful;¹⁴ the Creator,¹⁵ Pre-

1. 1 Cor., viii, 4: "There is none other God but one." Jer., x, 10: "But the Lord is the true God, he is the living God." 2 Cor., i, 18; 1 John, v, 20.

2. John, iv, 24: "God is a Spirit." 2 Cor., iii, 17.

3. Ex., iii, 14: "And God said unto Moses, I AM THAT I AM." Ps., lxxxiii, 18; John, v, 26; Ex., vi, 3; Rev., i, 4.

4. Ps., xc, 2: "From everlasting to everlasting thou art God." Deut., xxxiii, 27; 1 Tim., i, 17; Rom. i, 20; Isa., lvii, 15; Jer., x, 10.

5. Mal., iii, 6: "For I am the Lord, I change not." James, i, 17; Numbers, xxiii, 19.

6. 1 Kings, viii, 27: "But will God indeed dwell on the earth? Behold the heaven and heaven of heavens cannot contain thee." Jer., xxiii, 24; 2 Chron., ii, 6; Acts, xvii, 24; Isa., lvii, 15; Ps., cxxxix, 7-12.

7. Acts, xv, 18: "Known unto God are all his works, from the beginning of the world." 1 Tim., i, 17; Ps., xciv, 9, 10; 1 Chron., xxviii, 9; Job, xlii, 2; Acts, i, 24.

8. Rev., xix., 6: "The Lord God Omnipotent reigneth." Mat., xix, 26; Mark, x, 27; xiv, 36; Luke, xviii, 27; Job, xlii, 2; Ps., cxxxv, 6.

9. Eph., iv, 6: "One God and Father of all, who is above all, and through all, and in you all." Isa., xl, 13, 15; Rom., xi, 33, 36; Job, ix, 12, xli, 11; Daniel, iv, 35.

10. Ps., cxix, 68: "Thou art good, and doest good." Ps., xxv, 8, lxxxvi, 5, 15; Ex., ix, 27; Mat., xix, 17; Nahum, i, 7.

11. Rom., xvi, 27: "To God, only wise, be glory through Jesus Christ forever. Amen." 1 Tim., i, 17; Jude, 25v; Dan., ii, 20.

12. Lev., xix, 2: "I the Lord your God am holy." Lev., xxi, 7, 26; 11, 44; Job, vi, 10; Ps., lxxi, 22; Isa., i, 4; xliii, 3; Ps., cxi, 9.

13. Ps., cxix, 137: "Righteous art thou, O Lord, and upright are thy judgments." Deut., xxxii, 4: "Just and right is He." Ps., xcii, 15; Zeph., iii, 5.

14. Eph., ii, 4, 5: "God, who is rich in mercy." Ps., c., 5; ciii, 8. Ex., xxxiv, 6. Neh., iv, 17.

15. Gen., i, 1: "In the beginning God created the heaven and the earth." Gen., ii, 5, 7; Col., i, 16; Heb., xi, 3; Ps., xxxiii, 6, 9; Ex., xx, 11.

server,¹⁶ Governor¹⁷ of the universe; the Redeemer,¹⁸ Saviour,¹⁹ Sanctifier,²⁰ and Judge²¹ of men; and the only proper object of divine worship.²² The mode of his existence, however, is a subject far above the understanding of man.²³ Finite beings cannot comprehend him.²⁴

16. Neh., iv, 6: "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their hosts; the earth, and all things that are therein; the sea, and all that is therein, and Thou preservest them all." Heb., i, 3; Col., i, 17; Job, vii, 20; Ps., xix, 6.

17. Ps., xlvii, 7: "God is the king of all the earth." 2 Chr., xx, 6. Ps., xcv, 3.

18. Isa., xlvii, 4: "As for our Redeemer, the Lord of Hosts is his name." Isa., xli, 14; lix, 20. Prov., xxii, 21. Ps., lxxviii, 35. Jer., i, 34.

19. Isa., xlv, 21: "There is no God else beside me; a just God and a Saviour; there is none beside me." Isa., xliii, 3, 11; xlv, 15, 21; xlix, 26; lx, 16. Hos., xiii, 4. John, iv, 42.

20. Ex., xxxi, 13: "I am the Lord that doth sanctify you." 1 Thess., v, 23. Heb., xiii, 12. Jude, i.

21. Heb., xii, 22, 23: "Ye are come — to God the Judge of all." Gen., xviii, 25. Ps., i, 6. 2 Tim., iv, 8.

22. Ex., xxxiv, 14: "Thou shalt worship no other God; for the Lord whose name is Jealous, is a jealous God." Mat., iv, 10. Ex., xxxiv, 14. Rev., xix, 10; xxii, 8, 9.

23. Job, xi, 7: "Canst thou by searching find out God?" Isa., xl, 28.

24. Isa., xl, 25: "To whom then will ye liken me?" Rom., xi, 33.

CHAPTER II.

CREATION, PRIMITIVE STATE OF MAN, AND HIS FALL.

SECTION I.—CREATION.—1. *Of the World.* GOD created the world and all things that it contains, for his own pleasure and glory, and the enjoyment of his creatures.¹

1. Rev., iv, 11: "Thou hast created all things, and for thy pleasure they are and were created." Isa., xliii, 7: "I have created him for my glory." 1 Tim., i, 17: "The living God who giveth us all things richly to enjoy."

2. *Of the Angels.* The Angels were created by God² to glorify him,³ and obey his commandments.⁴ Those who have kept their first estate⁵ he employs in administering blessings to the heirs of salvation,⁶ and in executing his judgments upon the world.⁷

3. *Of Man.* God created man, consisting of a corporeal body, and a thinking, rational soul.⁸ He was made in the similitude of God to glorify his Maker.⁹

SECTION II.—PRIMITIVE STATE OF MAN, AND HIS FALL.

Our first parents, in their original state of probation, were perfectly righteous,¹⁰ but in consequence of the first transgression, the nature of their descendants is so unholy, that none by virtue of any natural goodness can become the holy children of God;¹¹ but they are all dependent for salvation upon the redemption effected through the blood of Christ, and upon being created anew unto holiness through the operation of the

2. Col., i, 16: "For by him were all things created that are in heaven, and that are in earth, visible and invisible."

3. Rev., vii, 11: "And all the angels stood round about, and fell before the throne on their faces and worshipped God."

4. Ps., ciii, 20: "Bless the Lord, ye his angels, that do his commandments."

5. Jude, 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness unto the judgment of the great day."

6. Heb., i, 14: "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation." Dan., vi, 22.

7. 2 Sam., xxiv, 16: "The angel stretched out his hand upon Jerusalem to destroy it." Rev., xvi, 1.

8. Gen., ii, 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Mat., ii, 11.

9. Gen., i, 27: "So God created man in his own image; in the image of God created he him." 1 Cor., xi, 7: "Man—is the image and glory of God."

10. Eccl., vii, 29: "God hath made man upright." Gen., i, 27: "God created man in his own image." Eph., iv, 24. Col., iii, 10.

11. Ps., li, 5: "Behold I was shapen in iniquity, and in sin did my mother conceive me." Job, xiv, 4; xv, 14. John, iii, 6. Ps., lviii, 3. Gen., viii, 21. Rom., v, 12-19. Eccl., vii, 20. Prov., xxii, 15. Isa., xlviii, 8. Rom., viii, 7. Gen., vi, 5. Jer., xvii, 9. Rom., iii, 9-23; viii, 8. John, vi, 44: "No man can come unto me except the Father, which hath sent me, draw him." 1 Cor., ii, 14: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them." John, xv, 5. Eph., ii, 3, 9. 2 Tim., i, 9.

Spirit;¹² both of which are freely provided for every descendant of Adam.¹³

12. Rom., v, 18: "As by the offence of one, judgment came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." Col., i, 14: "In whom we have redemption through his blood, even the forgiveness of sins." John, iii, 3: "Except a man be born again, he cannot see the kingdom of God." Heb., xii, 14. 2 Cor., v, 10. Titus, iii, 5.

13. See Atonement.

CHAPTER III.

OF CHRIST.

SECTION I.—The Son of God possesses all Divine perfections. His Divine perfections are proved from his titles, his attributes, and his works.

1. *His Titles.* The Bible ascribes to Christ the titles of Saviour,¹ Lord of Hosts,² the First and the Last,³ God,⁴ true God,⁵ great God,⁶ God over all,⁷ mighty God, and the everlasting Father.⁸

1. Isa., xlv, 21, 22: "There is no God else besides me: a just God, and a Saviour; there is none besides me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Hos., xiii, 4. Isa., xliii, 10, 11. John, iv, 42. Acts, iv, 12; v, 31. Eph., v, 23. Phil., iii, 20. 2 Tim., i, 10. Titus, i, 4; ii, 13; iii, 6. 2 Peter, i, 11.

2. Isa., viii, 13, 14: "Sanctify the Lord of hosts, himself," etc.

3. Rev., xxii, 13: "I am Alpha and Omega, the beginning and the end, the first and the last." Compare Rev., i, 8, with Isa., xlv, 6.

4. 1 Tim., iii, 16: "God was manifest in the flesh." Acts, xx, 28: "Feed the Church of God, which he hath purchased with his own blood." 1 John, iii, 16: "Hereby perceive we the love of God, because he laid down his life for us." Jude, 29: "To the only wise God, our Saviour, be glory and majesty, dominion, and power." John, i, 1: "And the Word was God." John, xx, 28, 29: "And Thomas answered and said unto him, my Lord and my God." Heb., i, 8: "But unto the Son he saith, thy throne O God is forever and ever," etc. Col., ii, 9. Tit., ii, 10. Heb., iii, 4.

5. 1 John, v, 20: "We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

NOTE.—The Scriptures teach that there is but one God (Isa., xlv, 5), and as they teach that Jesus Christ is truly God, the conclusion necessarily follows that the Father and Son, though two in person, are but one being.

6. Titus, ii, 13: "Looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ."

7. Rom., ix, 5: "Of whom as concerning the flesh, Christ came, who is over all, God blessed forever. Amen."

8. Isa., ix, 6: "His name shall be called—the mighty God, the everlasting Father."

2. *His Attributes.* He is eternal,⁹ unchangeable,¹⁰ omnipresent,¹¹ omniscient,¹² omnipotent,¹³ holy,¹⁴ and is entitled to divine worship.¹⁵

3. *His Works.* By Christ the world was created,¹⁶ he preserves¹⁷ and governs it,¹⁸ he has redeemed man,¹⁹ and he will be their final Judge.²⁰

9. Col., i, 17: "And he is before all things." Micah, v, 2: "Whose goings forth have been from old, from everlasting." Heb., i, 8; John, i, 1; viii, 58. Prov., viii, 22. Heb., i, 12; xiii, 8. Rev., i, 8, 17, 18; xvii, 14.

10. Heb., xiii, 8: "Jesus Christ, the same yesterday, and to-day, and forever." Heb., i, 12: "Thou art the same, and thy years shall not fail." 2 Tim., ii, 19.

11. John, iii, 13: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven." Mat., xxviii, 20; xviii, 20.

12. Rev., ii, 23: "And all the churches shall know that I am he which searcheth the reins and hearts." John, ii, 24, 25; xvi, 30. John, i, 18; x, 15; xxi, 17. Acts, i, 24.

13. Col., ii, 8, 10: "Christ is the head of all principality and power." Ps., xlv, 3. Rev., xix, 16. Mat., xxviii, 18. 1 Cor., i, 24; xv, 24, 25. John, x, 18; xvii, 2. Eph., i, 21. Heb., i, 3. Rev., i, 18. 1 Cor., iv, 5.

14. Acts, iii, 14: "But ye denied the Holy One and the Just." Mark, i, 24. Luke, i, 35. Heb., vii, 26; Rev., iii, 7.

15. Heb., i, 6: "Let all the angels of God worship him." John, v, 23: "That all men should honour the Son, even as they honour the Father." Phil., ii, 10, 11. Mat., xxviii, 9. Luke, xxiv, 52. Mat., ii, 2; viii, 2; ix, 18; xxviii, 19. John, ix, 38. Rev., i, 5, 6; v, 9, 14; vii, 9, 10. 2 Peter, iii, 18. Gal., i, 5. 1 Cor., i, 2. 2 Cor., xiii, 14. Prayer was made to him. Acts, vii, 59, 60. 1 Cor., i, 2. Acts, i, 24.

NOTE.—Since Jehovah requires all men to worship him, and makes it idolatry to worship any other being, it would surely be idolatry to worship Christ if he did not possess the perfections of Jehovah. Yet Christ claimed Divine Worship; holy saints worshipped him.

16. Heb., i, 8, 10: "Unto the Son he saith, Thou Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands." John, i, 3, 10. Col., i, 16. John, v, 19. Eph., iii, 9. 1 Cor., viii, 6. Hebrews, iii, 3, 4. Isaiah, xlv, 24; xlv, 12. 2 Kings, xix, 15. Heb., iii, 4.

17. Heb., i, 3: "Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power." Col., i, 17; Mat., xxviii, 18.

18. Is., ix, 6: "The government shall be upon his shoulder." 1 Peter, iii, 22. Col., ii, 10. Eph., i, 21. 1 Cor., xv, 24.

19. Eph., i, 7: "In whom we have redemption through his blood, the forgiveness of sins." Heb., ix, 12. Isa., liv, 5. Gal., iii, 13. Ps., xix, 14; lxxviii, 35. Isaiah, xliii, 14; xlv, 6; xlix, 26; lx, 16. Jer., i, 34. Gal., iv, 4, 5. 1 Peter, i, 18, 19. Titus, ii, 14. Rev., v, 9.

20. 2 Tim., iv, 1: "The Lord Jesus Christ—shall judge the quick and the dead at his appearing." Mat., xxv, 31, 46. John, v, 22. From other Scriptures it appears that "God is judge himself." Ps., l, 6; lxxv, 7. Heb., xii, 23. 1 Chron., xvi, 33. Ps., lxxxii, 8; xevi, 13. John, v, 27. Acts, x, 42. Rom., ii, 16. Rev., i, 7.

SECTION II.—THE INCARNATION OF CHRIST.

The Word, which in the beginning was with God, and which was God, by whom all things were made, condescended to a state of humiliation in becoming united with a body like ours, pollution and sin excepted.²¹ In this state, as a subject of the law, he took our infirmities,²² was tempted as we are,²³ but lived our example,²⁴ and rendered perfect obedience to the divine requirements.²⁵

NOTE.—By comparing the Scriptures quoted, it is evident that the attributes and works of God are indiscriminately ascribed to Christ, consequently a unity exists between the Father and Son, which constitutes but one being. To this agreeth the testimony of John, i, 1, 3, 14; x, 30.

21. John, i, 14: "And the Word was made flesh and dwelt among us." 1 Tim., iii, 16. Phil., ii, 6, 7, 8. Heb., ii, 14, 16. Gal., iv, 4. Luke, ii, 52. 2 Cor., viii, 9. Isa., ix, 6. Heb., x, 5.

22. Mat., viii, 17: "Himself took our infirmities and bare our sicknesses." Heb., ii, 17. Mat., iv, 2; xxi, 18; xxvii, 50. John, xix, 28; xi, 33, 35. Isa., liii, 3; Mat., viii, 24; Luke, xxii, 44.

23. Heb., iv, 15: "But was in all points tempted like as we are, yet without sin." Mat., iv, 1-11.

24. 1 Pet., ii, 21: "Because Christ also suffered for us, leaving an example that ye should follow his steps." Rom., xv, 5, 6.

25. Isa., xlii, 21: "He will magnify the law, and make it honorable." Mat., v, 17; iii, 15. Gal., iv, 4.

CHAPTER IV.

HOLY SPIRIT.

1. The Scriptures ascribe to the Holy Ghost the acts and attributes of an intelligent being. He is said to guide,¹ to know,² to move,³ to give information,⁴ to command,⁵ to forbid,⁶ to send forth,⁷ to reprove,⁸ and to be sinned against.⁹

2. The attributes of God are applied to the Holy Ghost: such as eternity,¹⁰ omnipresence,¹¹ omniscience,¹² goodness,¹³ and truth.¹⁴

1. John, xvi, 13: "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth."

2. 1 Cor., ii, 11: "Even so the things of God knoweth no man, but the Spirit of God."

3. Gen., i, 2: "And the Spirit of God moved upon the face of the waters." Acts, viii, 39.

4. Acts, xxi, 11: "And when he was come unto us, he took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man," etc. Acts, x, 9. John, xiv, 26; xvi, 14, 15.

5. Acts, xiii, 2: "The Holy Ghost said, separate me Barnabas and Saul for the work wherunto I have called them."

6. Acts, xvi, 6: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia."

7. Acts, xiii, 4: "So they, being sent forth by the Holy Ghost, departed into Selucia."

8. John, xvi, 8: "And when he is come, he will reprove the world of sin, and of righteousness, and of Judgment." Gen., vi, 3.

9. Mat., xii, 32: "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Isa., lxiii, 10. Acts, vii, 51. Acts, v, 3, 4, 9. Eph., iv, 30. 1 Thess., v, 19. *Were the Holy Ghost only an attribute of God, this unpardonable sin could not be committed against him.*

10. Heb., ix, 14: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works."

11. Ps., cxxxix, 7: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?"

12. 1 Cor., ii, 10, 11: "But God hath revealed them unto us by his Spirit," etc.

13. Neh., ix, 20: "Thou gavest also thy good Spirit to instruct them." Ps., cxliii, 10.

14. John, xiv, 17: "Even the Spirit of truth, whom the world cannot receive, because it seeth him not."

3. The works of God are ascribed to the Holy Ghost: creation,¹⁵ inspiration,¹⁶ giving of life,¹⁷ and sanctification.¹⁸

4. The same acts which in one part of the Bible are attributed to the Holy Ghost, are in other parts said to be performed by God.¹⁹

5. The Apostles assert that the Holy Ghost is Lord and God.²⁰ From the foregoing, the conclusion is that the Holy Ghost is in reality God, and one with the Father in all Divine perfections. It has also been shown that Jesus Christ is God, one in essence with the Father. Then in essence these three, the Father, Son, and Holy Ghost, are one.

15. Job, xxvi, 13: "By his Spirit he hath garnished the heavens." Job, xxxiii, 4: "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Ps., civ, 30.

16. 2 Peter, i, 21: "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Acts, xxviii, 25.

17. 1 Peter, iii, 18: "For Christ also hath once suffered for sins — that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

18. 1 Cor., vi, 11: "But ye are sanctified, but ye are justified in the name of the Lord Jesus, and the Spirit of our God." Rom., xv, 16.

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19. Isa., vi, 8, 9: "I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then I said, Here am I, send me. And he said, Go, and tell this people, Hear ye, indeed, but understand not; and see ye indeed, but perceive not."

In several places Christ is called the only begotten Son of God. See also Dan., ii, 20. Ps., lxii, 11. Isa., xlviii, 16. Eph., iv, 11. John, vi, 45. Isa., xlviii, 17.

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Acts, xxviii, 25, 26: "Well spake the Holy Ghost by Esaias the prophet unto our Fathers, saying, Go unto this people, and say, Hearing ye shall hear, and not understand; and seeing ye shall see and not perceive."

Mat., i, 18: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." See also Isa., xl, 2. Acts, xiii, 4. John, xiv, 26. Rom., viii, 14; xv, 13. Isa., xlviii, 16.

20. 2 Cor., iii, 17: "Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty." Acts, v, 3, 4: "Why hath Satan filled thine heart, to lie to the Holy Ghost? Thou hast not lied unto man, but unto God." Mat., xxviii, 19. 2 Cor., xiii, 14.

CHAPTER V.

ATONEMENT* AND MEDIATION OF CHRIST.

1. *Atonement.* As sin cannot be pardoned without a sacrifice, and the blood of beasts could never actually wash away sin, Christ gave his life a sacrifice for the sins of the world,¹ and thus made salvation possible for all men.²

2. *Mediation of Christ.* Our Lord not only died for our sins, but he arose for our justification,³ and ascended to heaven,⁴ where, as mediator between God and man, he will make intercession for us till the final judgment.⁵

1. 1 John, ii, 2: "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Isa., liii, 5, 10, 11. Rom., iv, 25. Mat., xx, 28. 1 Pet., iii, 18. John, i, 29. Heb., ix, 26. Gal., i, 4. Tit., ii, 14. Eph., v, 25. Rom., v, 6, 8.

2. Heb., ii, 9: "That he by the grace of God should taste death for every man." 1 Tim., ii, 6: "Who gave himself a ransom for all." Tit., ii, 11: "For the grace of God that bringeth salvation hath appeared to all men." Rev., xxii, 17: "Whosoever will, let him take of the water of life freely." Isa., xlv, 22: "Look unto me, and be ye saved, all the ends of the earth." 2 Pet., iii, 9: "The Lord is long suffering to us ward, not willing that any should perish, but that all should come to repentance." Acts, xvii, 30: "But now commandeth all men everywhere to repent." 2 Cor., v, 14, 15. Ps., cxlv, 9. 1 Tim., ii, 3, 4; iv, 10. Isa., lv, 1, 7. Ps., lxxxvi, 15.

3. Rom., iv, 25: "Who was delivered for our offences, and was raised again for our justification." 1 Cor., xv, 17.

4. Acts, i, 11: "This same Jesus which was taken up from you into Heaven." Eph., iv, 8. Mark, xvi, 19.

5. Heb., ix, 24: "Christ is entered—into Heaven itself, now to appear in the presence of God for us." 1 Tim., ii, 5. Heb., vii, 25. Rom., viii, 34. 1 Cor., xv, 24: "Then cometh the end, when he shall have delivered up the Kingdom of God, even the Father." Isa., liii, 12.

* ATONEMENT signifies an *expiation* for sin; REDEMPTION signifies *deliverance* from sin.

CHAPTER VI.

THE GOSPEL CALL.

By virtue of the atonement, which is designed to counteract the effects of the fall, man is placed in a salvable state;¹ the grace

1. Mat., xviii, 11: "For the Son of Man is come to save that which was lost." Gal., iii, 13. Rom., v, 18. John, iii, 17: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." 1 Tim., iv, 10.

of God,² the influences of the Holy Spirit,³ and the invitations of the Gospel are given to all men,⁴ and by these they receive power to repent⁵ and obey all the requirements of the Gospel. We mean only to say, that salvation for all men is possible, for though in its provision it is free and absolute,⁶ yet in its application it is expressly conditional.⁷ Salvation, then, being freely provided, and man being capable through grace of obtaining it, if he perish, whom can he blame but himself?

2. Tit., ii, 11: "For the grace of God that bringeth salvation hath appeared to all men." Rom., v, 20: "But where sin abounded, grace did much more abound." Rom., v, 15.

3. Joel, ii, 28: "I will pour out my Spirit upon all flesh." John, i, 9: "That was the true light, which lighteth every man that cometh into the world." John, xvi, 8. Acts, ii, 17, 18. Job, xxxii, 8. Rev., xiv, 6.

4. Prov., viii, 4: "Unto you, O men, I call; and my voice is to the sons of man." Isa., xlv, 22: "Look unto me, and be ye saved, all the ends of the earth." Mark, xvi, 15: "Preach the Gospel to every creature." Rom., x, 18. Rev., xxii, 17. Col., i, 23. Isa., lv, 1.

5. Rom., ii, 4: "Goodness of God leadeth thee to repentance." Acts, xiii, 24: "When John had first preached—the Baptism of repentance to all the people of Israel." Luke, xxiv, 47: "And that repentance and remission of sins should be preached in his name among all nations." Isa., v, 4: "What could have been done more to my vineyard that I have not done in it?" 1 Pet., i, 22. Acts, x, 34. Ezek., xviii, 25; xxxiii, 11. 2 Pet., iii, 9. 1 Tim., ii, 4. Acts, xxvi, 20.

6. John, iii, 16. Rom., v, 8. 2 Cor., v, 14, 15.

7. John, iii, 36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." Mark, xvi, 16. John, viii, 24. Acts, xiii, 39; xvi, 31.

CHAPTER VII.

REPENTANCE.

The repentance which the Gospel requires is a deep conviction, a penitential sorrow, an open confession, a decided hatred, and an entire forsaking of all sin.¹ This repentance God has enjoined on all men, and without it in this life the sinner must perish eternally.²

1. Rom., iii, 20: "By the law is the knowledge of sin." Rom., vii, 9, 2. Cor., vii, 10. Ps., li, 17. Joel, ii, 12, 13. Prov., xxviii, 13. Ezek., xxxvi, 31; xiv, 6. Isa., lv, 7. Ezek., xviii, 30, 31. Ps., xxxviii, 18. John, xii, 25.

2. Acts, xvii, 30: "But now commandeth all men everywhere to repent." Mark, vi, 12. Acts, ii, 38; iii, 19. Luke, xiii, 5. 2 Thes., i, 7, 8, 9.

CHAPTER VIII. FAITH.

True faith is an assent of the mind to the great and fundamental truths of revelation,¹ an act of the understanding in giving credit to the gospel through the influence of the Holy Spirit,² and a firm confidence and trust in the living God.³ The fruit of faith is obedience to the Gospel.⁴ The power to believe is the gift of God;⁵ but believing is an act of the creature.⁶ Repentance and faith are required as a condition of pardon.⁷

1. Heb., xi, 6: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." John, v, 46, 47. Heb., xi, 1. John, xvi, 27, 30. Ps., cxix, 66. Rom., x, 9.

2. Rom., x, 10: "With the heart man believeth unto righteousness." 1 Cor., xii, 8, 6. Gal., v, 22. Rom., x, 17.

3. 2 Chron., xx, 20: "Believe in the Lord your God, so shall ye be established." Prov., xiv, 26. Rom., iv, 20, 21. Eph., iii, 12. 1 Tim., iv, 10. John, vi, 69.

4. James, ii, 17: "Faith, if it hath not works, is dead, being alone." James, ii, 20, 24, 26. Gal., v, 6. 1 Tim., i, 5.

5. Phil., i, 29: "Unto you it is given in the behalf of Christ — to believe on him." Acts, xiv, 27. 2 Pet., i, 1. Eph., ii, 8.

6. John, vi, 29: "This is the work of God, that ye believe on him whom he hath sent." Mark, xvi, 16. Acts, xvi, 31. John, iii, 36; viii, 21, 24. Heb., xi, 6. Mark, i, 15.

7. Acts, xx, 21: "Repentance toward God and faith toward our Lord Jesus Christ." Acts, x, 43. John, i, 7. Gal., iii, 26. Rom., xvi, 26; v, 1. John, iii, 15. Mark, i, 15: "Repent ye and believe the Gospel."

CHAPTER IX. REGENERATION.

As God is a holy Being, and heaven a holy place, man must be regenerated before he can enter a state of happiness.¹ This change is a renovation of the soul by the grace and Spirit of God,² whereby the penitent sinner receives new life, becomes a

1. Heb., xii, 14: "Follow holiness — without which no man shall see the Lord." Rev., xxi, 27. Mat., v, 8. Gal., v, 19, 21.

2. John, iii, 5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Ezek., xxxvi, 26, 27. Titus, iii, 5. Eph., ii, 10.

child of God,³ and is enabled to perform spiritual service.⁴ It is called a being born again, born of the Spirit, etc.⁵

3. John, v, 25: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Eph., ii, 10. 1 John, iii, 9. Rom., viii, 16. John, i, 12. James, i, 18. 2 Cor., v, 17. Gal., vi, 15.

4. 1 Pet., ii, 5. Ezek., xi, 19, 20. Phil., ii, 13. 1 Pet., iv, 11.

5. John, iii, 6; i, 13; iii, 5, 8. 1 John, iii, 9; iv, 7; v, 1, 4, 18.

CHAPTER X.

PERSEVERANCE.

As the regenerate are placed in a state of trial during this life, their future obedience is not determined.¹ Consequently their eternal salvation is dependent on their abiding in Christ; it is therefore their duty and privilege to be steadfast in the truth, to grow in grace, persevere in holiness, and make their election sure.²

1. Ezek., xviii, 24; xxxiii, 18. 2 Pet., ii, 20, 21; i, 10. 1 Cor., x, 12. 2 Pet., i, 9. 1 Cor., ix, 27. 1 Tim., iv, 1. Heb., xii, 15; iv, 1, 11. 2 Pet., iii, 14. John, xv, 1 to 10.

2. 1 Cor., xv, 58. 2 Pet., iii, 18. Phil., iii, 14. Mat., xxiv, 13. Rom., ii, 7. 1 Cor., ix, 24. 2 Pet., i, 10, 11. Rev., ii, 7, 11, 17, 26. Rev., iii, 5, 12, 21; xxi, 7.

CHAPTER XI.

THE CHURCH.

A Christian Church is an assembly of persons who believe in Christ, and worship the true God, agreeably to his word.¹ In a more general sense, it signifies the whole body of real Christians throughout the world.² The Church being the body

1. 1 Cor., i, 2: "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints." Acts, ii, 47. 2 Cor., viii, 5. Rev., ii, 1, 7, 8, 12, 18; iii, 1, 7, 14.

2. Eph., v, 23: "Christ is the head of the Church," Eph., i, 22; iii, 10; v, 25, 27. Gal., i, 18-24.

of Christ,³ none but the regenerate, who obey the Gospel, are its real members.⁴ Believers are received into a particular Church, on their giving evidence of repentance and faith, and being baptized.⁵

SECTION I.—OFFICERS OF THE CHURCH.

The officers in the primitive church were apostles, bishops, and deacons.⁶ The apostles were the especial *witnesses* of the works and sayings of Christ;⁷ and of course this office ceased when their work was accomplished. The *gifts* perpetuated in the church are evangelists, pastors, teachers, helps, and governments.⁸ These, however, do not appear to be distinct officers, but they imply different kinds of duties, which are performed by bishops, or elders, deacons, and others.

1. *Bishops* are overseers,⁹ who have the charge of souls—to instruct and rule them by the word.¹⁰ They are called elders,¹¹ and they perform the duties of pastors, teachers, and evangelists.¹ The qualifications required in a candidate for this office, are as follows: He must be guiltless, and the husband of but one wife. He must be watchful, prudent, and have the regular exercise of cool, dispassionate reason. His conduct and manners must be decent, orderly, and grave. He must be a lover of hospitality and of good men; ready to communicate and able to teach.¹³ He must be temperate, not quarrelsome, nor desirous of base gain.¹⁴

3. 1 Cor., xii, 27: "Now ye are the body of Christ." Col., i, 18.

4. 1 Pet., ii, 5: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices." 2 Cor., vi, 14, 15. John, xviii, 36. Gal., iv, 28-31. Rom., ix, 8. Ps., l, 16. John, xv, 2-6.

5. Acts, ii, 41: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Gal., iii, 27.

6. Eph., ii, 20. Phil., i, 1. Luke, vi, 13. 1 Cor., iv, 9.

7. Acts, x, 39; i, 8; v, 32. Luke, xxiv, 48.

8. Eph., iv, 11. 1 Cor., xii, 28. 2 Tim., iv, 5. Acts, xlii, 1.

9. Acts, xx, 28. 1 Tim., iii, 1-6.

10. 1 Tim., iii, 5. 1 Peter, v, 2. Acts, xx, 28.

11. Titus, i, 5-7. 1 Peter, v, 1. Acts, xiv, 23. Compare Acts xx, 28, with verse 17.

12. 2 Tim., iv, 5. Eph., iv, 11, 12. 1 Tim., iii, 1, 2. Jer., iii, 15. 1 Cor., iv, 1. Ezek., iii, 17. 1 Peter, v, 1. Eph., iv, 11. 2 Cor., v, 20.

13. 1 Tim., iii, 2. Titus, i, 8. 2 Tim., ii, 24, 25.

14. 1 Tim., iii, 3.

He must govern his family well ; he must not be a novice, but experienced in the things of God, and have a character not justly liable to reproach.¹⁵ He must be especially called of God to the work,¹⁶ adhere closely to the doctrine of Christ,¹⁷ and be ordained by the laying on of hands.¹⁸

The Duty of an Elder or Bishop is : 1. To be an example to the flock in all things.¹⁹ To preach the word, baptize, and administer the Lord's supper.²⁰ He should assist in ordaining elders and deacons,²¹ and, according to his ability, do the work of an evangelist and make full proof of his ministry.²²

2. *A Deacon* is a regular or stated servant of the church. For the qualifications required in a candidate for this office, see 1 Tim., iii, 8-12. Acts, vi, 1-3.

Duties of a Deacon. 1. He should attend to the temporal wants of the poor members of the church.²³

2. As the design of his appointment was that the ministry might be free from temporal care, the inference naturally follows that it is his duty to see that *their* wants also are supplied. 3. There being no other officer in the church to superintend its *temporal affairs*, it is inferred, from the nature of his office, that the deacon should attend to all the concerns essential to its prosperity, which do not devolve on an elder. 4. From the important nature of his qualifications, it has been considered his duty to take the lead of religious meetings in the absence of the minister.

SECTION II. — ORDINANCES OF THE CHURCH.

The following ordinances or institutions were appointed by Christ, and are obligatory on the church :

15. 1 Tim., iii, 4-7. Tit., i, 5-9 ; ii, 7, 15.

16. Heb., v, 4. Acts, xx, 28. 1 Cor., ix, 16. 2 Cor., iii, 5, 6. 1 Tim., i, 12. Acts, xiii, 2. Rom., x, 14, 15. 1 Cor., ix, 17.

17. Tit., i, 9 ; ii, 1, 7, 8. 1 Tim., i, 3 ; iv, 16 ; vi, 3, 4. 2 Tim., i, 13.

18. 1 Tim., iv, 14 ; v, 22. Heb., vi, 2. Acts, xiii, 3.

19. 1 Tim., iv, 12. 1 Pet., v, 3. Tit., ii, 7. Phil., iii, 17.

20. 2 Tim., ii, 15. 1 Tim., iv, 13-15. 2 Tim., iv, 2. 2 Cor., iv, 5. Mat., xxvii, 19. Luke, xxii, 19. Acts, x, 47, 48 ; xx, 11 ; xxvii, 35. 1 Cor., xi, 23-26.

21. Tit., i, 5. 2 Tim., ii, 2. Acts, vi, 3-6.

22. 2 Tim., iv, 5. Mark, xvi, 15. Acts, ix, 32 ; xv, 41. 2 Tim., ii, 4. 1 Tim., iv, 15. Acts, vi, 4. Isa., lxii, 6. Ezek., iii, 17-21.

23. Acts, vi, 1-3.

1. *Christian Baptism*.²⁴ This is the immersion of believers in water,²⁵ in the name of the Father, Son, and Holy Ghost,²⁶ in which are represented their death to the world, the washing of their souls from the pollutions of sin,²⁷ their resurrection to newness of life, the burial and resurrection of Christ, their resurrection at the last day,²⁸ and their engagement to serve God.²⁹

2. *The Lord's Supper* is designed to commemorate the sufferings of Christ, and to represent in the use of bread and wine the communion which saints have with him and with each other.³⁰ Every true believer in Christ, being a member of his body, and a part of his visible church, has not only a right to partake of his body and his blood in the Communion, but is under obligation thus to commemorate his death.³¹ *

SECTION III.—DUTIES OF THE CHURCH.

The duty of the Church is that obligation which the revelation of God enjoins upon it collectively, or as individuals, for the manifestation of his manifold wisdom,³² the perfecting of the saints,³³ and the conversion of the world.³⁴ In this obligation are included the observance of the ten commandments,³⁵ entire obedience to the influences of the Spirit,³⁶ to the institutions of

24. Eph., iv, 5. Acts, x, 5, 6, 44-47.

25. Col., ii, 12. Rom., vi, 4, 5. Acts, viii, 38, 39. Mat., iii, 16. John, iii, 23. Mark, i, v. Mat., iii, 6. 1 Cor., x, 2; xv, 29. Acts, xvi, 13, 15, 32-34. Mark, xvi, 16. Acts, viii, 37; ii, 41; xvi, 33. Mat., xxviii, 19.

26. Mat., xxviii, 19. 1 Cor., i, 13.

27. Col., iii, 3. Tit., iii, 5. Heb., x, 22.

28. Col., ii, 12. Rom., vi, 4, 5. 1 Cor., xv, 29.

29. Gal., iii, 27. Heb., vi, 1, 2.

30. Mat., xxvi, 26-28. Luke, xxii, 19. 1 Cor., xi, 23-26. 1 Cor., x, 16. Luke, xxii, 24.

31. Eph., i, 22, 23. 1 Cor., x, 17. Col., i, 24. Acts, ii, 42; xx, 7.

32. Eph., iii, 10, 11.

33. Eph., iv, 11-13.

34. Mat., v, 16. Rom., xvi, 26. Mark, xvi, 15. Mat., v, 13.

35. Mat., v, 17, 19. Luke, xxiii, 56. Mat., xxii, 37-40. Mark, x, 19. Rom., xiii, 8-10.

36. 1 Thes., v, 19. Eph., iv, 30. Rom., viii, 1. Gal., v, 16.

* At the time of communion, we make it our usual practice, to invite all Christians of good standing in any evangelical Church to partake with us; as in general such persons only are known as true believers.

the Gospel, and to all the instructions and precepts of the Scriptures.³⁷ † Among the latter are the following particular requirements: Christian fellowship,³⁸ secret and family prayer,³⁹ domestic and social duties,⁴⁰ watchfulness,⁴¹ administering to the necessities of the poor and afflicted,⁴² the support of those that preach the Gospel,⁴³ and the exercise of Church discipline.⁴⁴

37. 1 John, v, 3. Mat., xix, 17; v, 48. James, i, 4. 2 John, 6. Isa., viii, 20. 1 Cor., vii, 19. John, xiv, 21.

38. 1 John, i, 7. Acts, ii, 42. Eph., v, 11. 1 John, i, 3. Phil., i, 5.

39. Mat., vi, 6. Luke, vi, 12. Dan., vi, 10. Acts, x, 9. Jer., x, 25. Acts, x, 2, 30.

40. Eph., v, 25. Col., iii, 19. Eph., v, 28. Col., iii, 18. Eph., v, 21. 1 Pet., iii, 1. Eph., vi, 4. Col., iii, 21. Gen., xviii, 19. Col., iii, 20, 22. Eph., vi, 1, 2, 5, 9. Eph., v, 21. Rom., xii, 10. Col., iii, 13. Rom., xii, 18. Mat., v, 44. Mark, xi, 25, 26. Rom., xii, 20.

41. Mark, xiii, 37. Mat., xxvi, 41. 1 Cor., xvi, 13. 1 Pet., iv, 7; v, 8.

42. Luke, xviii, 22. Mat., xix, 21. Prov., xix, 17; xxviii, 27. Luke, xi, 41; xii, 33. Deut., xv, 7. John, xii, 6. Rom., xv, 26. Gal., ii, 10. 1 Cor., xvi, 1, 2. James, i, 27. Mat., xxv, 36. 1 Tim., v, 10. Acts, vi, 1. Phil., iv, 14.

43. Mat., x, 9, 10. Luke, x, 7. 1 Cor., ix, 4, 6, 11, 13, 14. Gal., vi, 8. 2 Cor., xi, 8, 9. Deut., xii, 19. Phil., iv, 16, 18.

44. Mat., xviii, 15, 17. 1 Tim., v, 20. Gal., vi, 1. 2 Thes., iii, 6. James, v, 16. 1 Cor., v, 11, 13. Rom., xvi, 17. 2 John, 10. Titus, iii, 10. 1 Tim., v, 19. 1 Cor., v, 4, 5. 1 Tim., i, 20; vi, 3, 5.

† Of course the ceremonial law, although instructive, is not now obligatory on the Church.

CHAPTER XII.

DEATH.

The bodies of men, being subject to the calamities of the fall, all have died, or will die, except Enoch, Elijah, and the Saints that will be on the earth at the last day.¹ But the soul survives the dissolution of the body, and immediately after death enters a state of happiness or misery.²

1. Rom., v, 12. Heb., ix, 27; xi, 5. 2 Kings, ii, 11. Thes., iv, 17. 1 Cor., xv, 52. Ps., lxxxix, 48. Eccl., viii, 8.

2. Eccl., xii, 7. Luke, xxiii, 43. Phil., i, 23. Mat., xvii, 3; xxiii, 31, 32. Acts, vii, 59. Rev., vi, 9. Mat., x, 28. 2 Cor., v, 8. Luke, xvi, 22, 23, 24.

CHAPTER XIII.

THE RESURRECTION.

As the transgression of Adam secured temporal death to all his posterity, so the obedience and resurrection of Jesus Christ render it certain that the bodies of all men will be raised from the dead.¹ The Saints will be raised in the likeness of Christ; but the wicked will awake unto shame, and everlasting contempt.²

1. 1 Cor., xv, 21, 22; xv, 3, 19. Acts, xxiv, 15. Job, xix, 25, 26. Isa., xx, 1, 19. Mat., xxii, 30. Acts, xxvi, 8. John, v, 28, 29. 2 Tim., ii, 18. Acts, xxvi, 8. Rom., viii, 11.

2. Phil., iii, 21. 1 Cor., xv, 53. 1 John, iii, 2. Ps., xvii, 15. Dan., xii, 2. John, v, 28, 29. Mat., xxv, 32-46.

CHAPTER XIV.

THE GENERAL JUDGMENT.

As men do not receive the due reward of all their deeds in this life, there will be a general judgment, when time and man's probation will close forever.¹ Then all men will be judged according to their works;² the righteous will enter into eternal life,³ and the wicked will go into a state of endless punishment.⁴

1. Acts, xvii, 31. 2 Pet., ii, 9; iii, 7. Mat., xi, 24. Jude, 6. 1 Cor., xv, 24. Rev., x, 6. Mat., xii, 41, 42; xxv, 31, 32. 1 John, iv, 17. 2 Pet., iii, 11, 12. Rev., x, 11, 12.

2. 2 Cor., v, 10. Rom., ii, 16. Eccl., xi, 9; xii, 4. Mat., xii, 36. Rev., xx, 13. Rom., ii, 6, 9; xiv, 10, 12. Eccl., iii, 17.

3. Matt., xxv, 34, 46. 2 Pet., i, 11. Rev., iii, 12. 1 Thes., iv, 17. Rom., vi, 22. Rev., i, 6; iii, 4. Col., iii, 4.

4. Mat., xxv, 41, 46. 2 Thes., i, 9. Mark, iii, 29; ix, 44. Jude, 7. Rev., xiv, 11. John, viii, 21. Rev., xx, 10, 15; xxi, 8, 27; xxii, 11. Mat., xiii, 41, 42. Ps., ix, 17; xi, 6.

The following extract from the minutes of the Conference of 1887, shows the belief of the denomination on the doctrines of Justification and Sanctification, about which, on account of the erroneous teaching of some Ministers, the Conference had to take action:

"JUSTIFICATION — SANCTIFICATION. — Gospel justification is the pardon of sin and acceptance with God. The sinner is at enmity with God. In justification he obtains reconciliation and peace. The sinner is unholy. In justification he is made pure and holy. Through the atonement of Christ and the operation of the Holy Spirit on the one hand, and repentance, faith, and obedience on the other, reconciliation is effected, justification obtained. **SANCTIFICATION** is the full consecration of the soul to God. It is to be holy, as God is holy. It accompanies regeneration, which is not a partial but an entire change from sin to holiness. But the child of God is not infallible. He is still exposed to temptation and sin. If we sin, we have an Advocate with the Father, and on condition of repentance and faith may be cleansed and restored. If we confess our sins he will forgive them, and cleanse us from all unrighteousness.

"Sanctification is a progressive work. It is the duty and privilege of all to grow in grace and in the knowledge of our Lord Jesus Christ. We are to be overcomers, to triumph over both inward and outward besetments, so as to love the Lord our God with the whole heart, mind, and strength, and consecrate our all on his altar. We shall never attain a fixed limit, but should be constantly pressing forward. Believers know that there are special anointings and baptisms of the Spirit, which give us great exaltation in the Christian experience, and advancement in the divine life."

CHURCH COVENANT.

HAVING been brought, as we humbly trust, by Divine grace to embrace the Lord Jesus Christ, and to accept Him as our Saviour, and believing that the interests of His Kingdom require our united efforts, we do therefore give ourselves up to Him, and agree with each other to walk in Him, with brotherly love, seeking our duty to God, to one another, and to the world; and we adopt the following as our Church Covenant:

1. We will exercise a mutual care, as members one of another, striving to keep the unity of the Spirit in the bonds of peace, and to promote the growth of the whole body in Christian knowledge, holiness, and comfort; and we will labour together by prayer, precept and example, for the salvation of sinners.
2. We will contribute of our substance for the support of a faithful Ministry among us, and for the other necessary means of grace. We will be benevolent to the needy, especially to the poor of our own Church.
3. We will, as constantly as we can, attend upon the public worship of God, and the stated meetings of the Church. In every Conference meeting we attend we will report ourselves to the Church. We will labour for its prosperity and up-building in the most holy faith; we will not forsake it in adversity, but will bear each other's burdens, and so fulfil the law of Christ.
4. We will maintain secret and family devotion, and religiously instruct those under our care. We will cordially co-operate with those who minister to us in holy things, and will esteem them highly for their works' sake.
5. We will not traffic in nor use intoxicating drinks as a beverage; nor will we furnish them for other persons, except for medicinal, mechanical or chemical purposes.

6. We will sustain the benevolent enterprises of the day, such as Missions, Bible Societies, Sabbath Schools, Moral Reform, and all others, which, in the use of holy means, tend to the glory of God and the welfare of men.

7. We will love all those who love our Lord Jesus Christ. We will avoid all vain extravagance and sinful conformity to the world, and will abstain from all sinful amusements, as theatres, circuses, dances, gambling, etc.; we will refrain from all unchaste and profane conversation, and from reading wicked and corrupt publications. We will walk circumspectly towards those who are without, that the cause of God may not be reproached on our account.

8. We will observe the ordinance of the Lord's Supper as we may have opportunity, or as it may be administered by those over us in the Lord. We will frequently exhort, and if occasion requires, admonish each other, according to Matthew, xviii, in the spirit of meekness.

9. We agree to the annexed directory of principles and rules, as guiding to our faith in doctrine, and our practice in matters of church government. And, finally, we commit ourselves to God, and to the Word of His grace; and may the God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will: building us up also upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom the whole building, fitly framed together, groweth unto an holy temple in the Lord, that we may be builded together for an habitation of God through the Spirit. Amen.

CHURCH DIRECTORY.

I. — DENOMINATION.

THIS Church shall be known as the Free Christian Baptist Church of ———, in connection with the F. C. B. General Conference of New Brunswick.

II. — DOCTRINES.

The doctrines held by this Church are those set forth in the Treatise of Faith of the F. C. Baptists of New Brunswick.

III. — OFFICERS.

The Officers of the Church shall be :

1st. A *Pastor*, who shall be in regular standing with the General Conference, and who shall be elected by the Church.

2nd. *Deacons*, who shall be elected by the Church.

3rd. *Helps*, to assist the Deacons and Pastor in their duties ; they shall be chosen annually.

4th. A *Clerk*, whose duty it shall be to keep a faithful record of the Church, and who shall hold office during the pleasure of the Church.

5th. A *Treasurer*, whose duties it shall be to have charge of all funds belonging to the Church, to pay its orders as far as supplied with the means, and to render an annual account to the Church.

IV. — CHURCH POLITY AND DISCIPLINE.

Sec. 1. — The Officers of the Church shall hold an Officers' meeting quarterly, or oftener if necessary.

Sec. 2. — Any business to be brought before the Church shall be arranged at the Officers' meeting.

Sec. 3. — The Church is directly amenable to the District Meeting to which it belongs, and indirectly to the General Conference, for the general good of the denomination.

Sec. 4. — The Pastor shall preside over all meetings when present; in his absence, the senior Deacon present shall preside; in the absence of both Pastor and Deacons the meeting shall elect a Chairman.

Sec. 5. — Any meeting for business or any Church purposes, which shall have been publicly announced by the Pastor, or, in his absence, by the senior Deacon, shall be a regular meeting; and any business which may be done at such a meeting shall be valid.

Sec. 6. — Although the Pastor may not hold his membership in the Church over whose meetings he may preside, he shall be allowed to give the casting vote.

Sec. 7. — In cases of discipline for private or individual trespass, it shall be the duty of the officers of the Church, before hearing the case, to require that the law of trespass, as given by the Head of the Church, in the 18th chapter of Matthew, be acted upon.

Sec. 8. — When the trespass shall have been committed publicly against the Church, after private admonition by the Pastor or other officer, the case shall be brought before the Officers' meeting, and the accused party considered suspended from church privileges until reclaimed.

Sec. 9. — The Officers of the Church, after hearing and labouring in any case, can make such recommendations to the Church as they may think necessary; but exclusion from membership shall be the act of the Church itself.

Sec. 10. — All the business of the Church shall be done by a two-thirds vote of the male members, except the reception of members, which should be unanimous, and applications for help, which may be by a majority.

Sec. 11. — In any important matters of trial, the Church shall have the right to apply to the District Meeting to which it

belongs, for assistance; such application can be made by a majority vote.

Sec. 12.— In any extraordinary case, such as a Church having become so divided or disarranged that a majority vote asking for help cannot be obtained, it shall be in the power of the District Meeting to which the Church belongs, as a matter of expediency, if in its judgment the Church be in a state requiring help, and is unable to help itself, to take charge of the Church, and in its care and labour for its good, exercise such discipline as it may think necessary.

Sec. 13.— Should any portion of the Church embrace or hold doctrines contrary to those which are set forth in the Treatise of our Faith, or become disloyal to the Constitution or polity of the denomination, even if such disaffected members shall include any or all the Officers, it shall be in the power of the District Meeting to acknowledge and sustain as the Church those members who shall be found loyal to the denomination; and further, if it be deemed necessary, it shall have the power to reorganize such members into a Church, which shall bear the name and date of the original organization.

Sec. 14.— In case of any disagreement in doctrine or polity, in allowing the liberty of conscience, such dissenting members may, by request, be allowed to withdraw from the Church without being considered as excluded members, so that in no case shall members be held in F. C. Baptist Churches by compulsion, or in violation of their consciences. It is always provided, however, that this provision shall not be so construed that trespassers or disorderly members shall take advantage of it to evade discipline or exclusion from the Church.

Sec. 15.— Disciplined persons who may feel aggrieved with the decision of the Church, shall have the right to appeal to the District Meeting.

Sec. 16.— In the case of adultery, or any high crime, it shall be in the power of the Officers of the Church, upon having sufficient evidence thereof, to exclude the transgressors from the Church.

Sec. 17. — The Church shall appoint annually from its members delegates to represent it in the District Meeting—two delegates for the first hundred *resident* Church members, or under, and *one* additional delegate for every additional hundred, or fraction of a hundred, resident Church members—who shall be furnished with a copy of the record of their appointment. It shall also send a written report, in which shall be given the statistics, and an account of the state of the Church. The letter should be read before the Church and approved, and so certified by the Clerk, before being forwarded to the District Meeting.

V. — TERMS OF FELLOWSHIP AND COMMUNION.

This Church recognizes only the immersion of *believers* as Christian baptism, and hence those only who have been immersed are admittable to its full fellowship; but it may receive to communion and equal privileges in worship any who are in good standing with any other Evangelical Church, and who give evidence of spiritual life. It also may take under its care any who desire its instruction and protection, and the benefits of Christian intercourse.

VI. — QUALIFICATIONS FOR ADMISSION.

Persons desirous of admission into this Church, shall give satisfactory evidence to the Church of having been born of God.

VII. — FINANCES.

The members of the Church will co-operate with the officers in whatever system they may adopt for obtaining means to defray the expenditures of the Church, and shall contribute as God prospers.

VIII. — READING CHURCH COVENANT.

The Church Covenant shall be read at each Monthly Conference meeting, and as much oftener as may be considered necessary.

IX. — OTHER RULES.

The Church may adopt any rule not contrary to the Word of God, or the Constitution or Bye-Laws of the denomination, which may be found necessary for its interests, and by which the members agree to be governed.

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